

# From **Dabiq** To **Rome**

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# Common Mistakes in Ramadan

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By Shaykh Ahmad Jibril

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Bismillah. Was-salatu was-salamu ‘ala Rasulillah. As for what follows:

## Common Mistakes During Ramadan:

- 1) Focusing on food; to the extent that people begin to worry about eating more than actually fasting. This also goes along with spending tons of money on iftar, even though a person does not need to eat that much food.
- 2) Making suhur way before Fajr. Some people eat suhur a few hours after tarawih or ‘Isha salah, this is wrong. It should be eaten closer to the time of Fajr.
- 3) People don’t make niyyah (intention) to fast for Ramadan. This is something in the heart and does not need to be verbal. Also it only needs to be done once, at the beginning of Ramadan and not every single day.
- 4) If you find out late that Ramadan started, you should stop eating and fast for that day, making that day up after Ramadan/‘Id ends.
- 5) Many people don’t think you pray tarawih on the first night of Ramadan. They believe you pray it after the first day you actually fast. They forget that the Islamic calendar runs on the moon, Maghrib is the start of the new day.
- 6) Many people believe if you eat or drink on accident this breaks your fast. This is false, if you do this on accident then you continue fasting and do not need to make up the day.
- 7) Some people take the opinion that if they see someone eating or drinking they should not remind the person that he/she is fasting. According to Shaykh ibn Baz, this is incorrect and it is an order from Allah for us to ordain the good and forbid the evil. Thus we tell the person, because we are forbidding the evil this way.
- 8) Many sisters believe they cannot use hennah while fasting. This is incorrect, they are allowed to use it during Ramadan.
- 9) Some people believe when you are cooking you cannot taste the food to see if it has the right spices/flavors. This is false and allowed in Islam as long as the person cooking is not eating the food. Rather they can taste it to see if it needs salt, or more spices.
- 10) Many people think you cannot use a Miswak or toothbrush during Ramadan.

This is false, for the Prophet (sallallahu ‘alayhi wa sallam) used to use a miswak during Ramadan. Also you *can* use toothpaste; the reasoning by the scholars is that the miswak has flavor, thus toothpaste is okay to use [if you are not eating it].

11) Some people make the Fajr adhan early. They do this so people will stop eating before Fajr and not invalidate their fast. This is wrong and something we should not do.

12) Some people make the Maghrib adhan late. They do this so people will start eating late, just incase Maghrib has not come in yet. This too is wrong and we should not do this.

13) Many many people believe you cannot have intercourse with your spouse during the whole month of Ramadan. This is false, you cannot do this only during the times when you are fasting. Between Maghrib and Fajr it is permissible to do.

14) Many women believe that if their period has just ended and they did not make ghusl, they cannot fast that day (considering their period ended at night, and they went to bed without ghusl, waking up without having a chance to make it). This is incorrect, if a women has not made ghusl she can still fast.

15) Many men believe that if he has had intercourse with his wife and did not make ghusl (similar to the above) then he cannot fast the next morning. This is also incorrect, for he can fast even if he has not made ghusl.

16) Some people pray Dhuhr and ‘Asr prayers together during Ramadan (mainly in Arab countries). This is incorrect and should be avoided.

17) Some people believe you cannot eat until the muadhdhin is done calling the Maghrib adhan. This is incorrect, as soon as he starts a person can break their fast.

18) Many people don't take advantage of making du‘a before they break their fast. This is one of the three times when Allah accepts a person du‘a.

19) Many people make the mistake of spending the later part of Ramadan preparing for ‘Id, neglecting Ramadan. This is incorrect and these people lose the concept of what Ramadan is about.

20) Many parents do not let their children fast during Ramadan (young children). This is something counterproductive to a child. By allowing him to fast he will grow up to know he must do this act.

21) Many people think Ramadan is just about not eating and forget about

controlling their tempers and watching what they say. In actuality we are supposed to control our tempers and mouths even more during Ramadan.

22) People often waste their time during Ramadan. They go to sleep during the day and get nothing done. We should be taking advantage of this blessed month by doing extra 'ibadat.

23) Some people don't go on trips or travel during Ramadan. They think they have to break their fast when traveling. This is actually optional, if you want to break your fast while traveling you can [with making it up later], and if you don't you can continue fasting.

24) Many people who are able don't make i'tikaf at the masjid. We should take advantage of our good health and spend lots of time at the masjid, especially the last 10 days of Ramadan.

25) Some people believe they cannot cut their hair or nails during Ramadan. This is also false.

26) Some people say you cannot swallow your spit during Ramadan. This too is false. However you cannot swallow mucus that has entered your mouth.

27) Some people say you cannot use scented oils or perfumes during Ramadan. This too is false.

28) Some people believe bleeding breaks the fast. This is not true.

29) Some people believe if you throw up on accident it breaks your fast. This is not true, however if you do it intentionally it does.

30) Some people think you cannot put water in your nose and mouth during wudu in Ramadan. This too is incorrect.

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## A Treatise Regarding the Third Nullifier

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By Shaykh Maysarah al-Muhajir

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Indeed all praise belongs to Allah the wali of the muttaqīn. May the salah and salam [of Allah] be upon the best of the Messengers, our Prophet Muhammad, his family, and companions – the best of salah and the most complete of salam. As for what follows:

[This is] a treatise regarding the third nullifier from the nullifiers of Islam, which was mentioned by the Imam, al-Mujaddid, ash-Shaykh Muhammad ibn 'Abdil-Wahhab (rahimahullah). I ask Allah (ta'ala) to make it sincerely for His generous Face, and to make it

beneficial. And I say, while I seek the aid of Allah:

Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (rahimahullah) said:

“The Third Nullifier: Whoever doesn’t make takfir of the mushrikin, or doubts their disbelief, or validates their methodology, disbelieves.”

This is a rule that is agreed upon by the scholars. **However, it is not absolute.** This is because viewing it to be absolute results in takfir of the Muslimin who do not understand the principle of ‘uthr bil-jahl (excuse of ignorance) regarding the takfir of the mushrikin who affiliate to Islam. Indeed, the scholars have divided this nullifier into two sections:

- a. The asli mushrik (mushrik originally)
- b. The mushrik who affiliates to Islam.

As for the asli mushrikin, then whoever who doesn’t make takfir of them, or doubts about their kufr, or validates their methodology; such is a kafir by ijmā’ (consensus). After narrating in *ash-Shifa*<sup>1</sup> from al-Jahith and Thumamah who claimed that Allah has no hujjah against many of the commoners, women, fools, and blind-followers of the Jews, Christians,

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<sup>1</sup> V. 2, p. 270-271.

and others, because they didn’t have a disposition by which citations can be possible with, al-Qadi ‘Iyad said, “... and the one who says all of this, is a disbeliever by way of ijmā’ upon the disbelief of one who doesn’t make takfir of any of the Christians and Jews.”

And Shaykh ‘Abdullah Aba Butayn (rahimahullah) said, “And the Muslimīn have agreed upon the kufr of one who doesn’t make takfir of the Jews and Christians, or doubts regarding their disbelief. And we are certain that many of them are ignorant.”<sup>2</sup>

**This is because the disbelief of these people is known by necessity from the Din of Islam.** The commoners nor the scholars are ignorant of it. Rather, the Islam of a person is not valid until he believes the falseness of every religion that is contrary to the Din of Islām – like Judaism, Christianity, Zoroastrian, and others besides them from the false religions. Allah (ta‘ala) said, “And whoever desires other than Islam as a Din never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

**And not making takfir of this type is rejecting the texts of the Quran, Sunnah, and the ijmā’ of the Ummah.** And it constitutes not actualizing

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<sup>2</sup> *Ad-Durar as-Saniyyah*, v.12, p. 69.

disbelief in the taghut. Allah (ta‘ala) said, “Whoever disbelieves in the taghut and believes in Allah, then he has grasped the most trustworthy handhold.”

And the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, “Whoever says la ilaha illallah and disbelieves in whatever that is worshiped besides Allah, his property and his blood is sacred, and his accountability is upon Allah.”<sup>3</sup> That necessitates viewing their worship to be false, the falsehood of those who worship them, and making takfir of them; and if you do not make takfir of them, then you have not taken hold of the most trustworthy handhold. Allah commanded the Messenger (sallallahu ‘alayhi wa sallam) to say to the disbelievers of Quraysh. “Say: O you kafirun...” Allah didn’t command his Messenger (sallallahu ‘alayhi wa sallam) with another belief besides that. And this is because disbelieving in the taghut has pillars and if one of these fall, the rest falls.

As for when their methodology is validated or doubted on, then all of these pillars fall. This is because the way of disbelieving in the taghut is achieved with five things. These were mentioned by Shaykh Muhammad ibn ‘Abdil-Wahhāb (rahimahullah) in a separate treatise, and they are:

- a. Believing in the falseness of worshiping others besides Allah.
- b. Leaving those who are mixed in it.
- c. Hating it.
- d. Making takfir of those who worship it.
- e. Showing enmity towards those who worship it (based on the ability and capacity).

These five are not attained by one who validates their methodology or doubts regarding them, and all of these are pillars except for the fifth; this is because it is connected to ability and capacity to do so. As for one who doesn’t make takfir of them thinking that the evidence has not been established upon them, then such is belying the texts and ijmā’ like we have mentioned.

As for the second type, then they are the mushrikin who are associated to the Millah of Islam. As for these, those who do not make takfir of them, they are not made takfir of in the beginning. This is because the reason for the hukm of disbelief of those who do not make takfir of these is based on rejection of the Texts (Quran and Sunnah), and rejection of the ijmā’ upon the one who commits shirk is a mushrik according to the Quran, Sunnah and ijmā’. However, it is necessary for us to know that the matter of making takfir on a kafir

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<sup>3</sup> Narrated by Muslim.



associated to Islam is from the indistinct, unclear matters that require the establishment of hujjah.<sup>4</sup> This is what the scholars of Najd, and at the top of them is what Imam, al-Mujaddid, ash-Shaykh Muhammad ibn ‘Abdil-Wahhāb (rahimahullah) understood in this matter. **This is even with the reality that these scholars are in actual need of what can be used as evidence for their views, and have not used as evidence themselves, because the source in all of this is the Quran and Sunnah.**

However, this is a refutation and clarification against what is being shown citation for, using their statements. And here are some of their sayings, with a short explanation to it, for the sake of increasing its clarity.

Shaykh Muhammad ibn ‘Abdil-Wahhab and his grandson ‘Abdur-Rahman ibn Hasan (rahimahumallah) said, “And from them are those who took them (i.e., the mushrikin) as enemies but did not make takfir of them. Such a person has also not come with what is evidenced by la ilaha illallah regarding denying shirk and what it constitutes of in making takfir of those who do it, after explaining, by ijma’.”<sup>5</sup>

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<sup>4</sup> This is not absolute. For more detailed analysis of this rule and nullifier refer to issue #1 and #10.

<sup>5</sup> *Ad-Durar as-Saniyyah*, v. 2, p. 207.

**So look** at how they made takfir of such a person after explaining, and if it were that a person who did not make takfir of the mushrikin associated to [Islam] is a disbeliever absolutely if he doesn’t make takfir of them, they would not have said ‘after explaining’.

Sulayman ibn ‘Abdillāh – the grandson of Shaykh Muhammad ibn ‘Abdil-Wahhab (may Allah have mercy on them both) said regarding one who didn’t make takfir of the mushrikin, “And if he was in doubt about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts and is hesitant after that, then such is a disbeliever by the consensus of the scholars regarding one who doubts about the disbelief of a disbeliever is a disbeliever.”<sup>6</sup>

His saying: “...then the evidence from the book of Allah and the Sunnah of His Messenger is explained to him...” is evidence upon establishing the hujjah, and if it was not like that, they would have indeed been disbelievers before the explanation. And if the hujjah is established he has disbelieved by consensus. Thereafter he said: “...regarding one who doubts about the

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<sup>6</sup> *Majmu’ at-Tawhid*.

disbelief of a disbeliever is a disbeliever.” And this is evidence of the fact that when this rule is related to one who is associated to [Islam], it is necessary to explain.

Shaykh Muhammad ibn ‘Abdil-Latif Al ash-Shaykh (rahimahumullah) said, “Know that these [shirki] actions are from the religion of jahiliyyah, which the Messenger of Allāh (sallallahu ‘alayhi wa sallam) was sent with to disavow from, remove, and erase its remnants. Because they are from major shirk which the muhkam (clear) ayat provide evidence for its impermissibility, and these festivals are similar to the festivals of jahiliyyah. Whoever who believes in its permissibility and legality, and that it is a worship and a religion, such is from the most disbelieving creations of Allah and their most misguided. And whoever doubts regarding their disbelief, after establishing the hujjah upon them, is a disbeliever.”<sup>7</sup>

**Thus look** at his saying: “Whoever who doubts regarding their disbelief, after establishing the hujjah upon them, is a disbeliever.”

And he said in another place: “One who allocates some places for his worship or believes that the obligation of hajj falls from one who stands at these places,

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<sup>7</sup> *Ad-Durar as-Saniyyah*, v. 10, p. 440.

such a person’s disbelief is not doubted by those who have smelt the scent of Islam, and the one who doubts regarding his disbelief, then it is necessary to establish the hujjah upon him and explain to him that this is kufr and shirk and that taking these stones is making it equal to the signs of Allah, which Allah has made standing upon to be a worship to Allah. And if the hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.”<sup>8</sup>

And this is after he had previously said that: “...such is from the most disbelieving from the creations of Allah and their most misguided.” And if it was that one who doesn’t make takfir of the mushrikin associated [to Islam] disbelieved absolutely he would not have said ‘...after establishing the hujjah’. And look at his saying: “...and one who doubts regarding his disbelief, then it is necessary to establish the hujjah upon him and explain to him that this is kufr and shirk...” till he said: “And if the hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.”

Shaykh Ishaq ibn ‘Abdir-Rahman ibn Hasan (rahimahumullah) said, “And upon examination they do not make takfir of the mushrikin except generally and from them are those who abstain

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<sup>8</sup> *Ad-Durar as-Saniyyah*, v. 10, p. 440.



from that, and they alienated it and it became alienated from them due to what they brought from the doubts, thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers.”<sup>9</sup>

**So look** at how he named them the closest brothers, even when they do not make takfir of the mushrikin.

Shaykh Sulayman ibn Sahman (rahimahullah) said, “And thereafter, if it were decreed that a person from the scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of the Jahmiyyah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. We do not say that he is a disbeliever because he is not safe from mistakes, and the consensus regarding that (i.e., the third nullifier) is certain. It is understandable for him to make a blunder because those who are better than him have made errors... Shaykhul-Islam [Ibn Taymiyyah] stated ten reasons why they, the mujtahidin, are excused due to errors and mistakes that they have made. As for making takfir of him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and

false compulsions. This is because no one from the scholars made takfir of anyone for stopping short of making takfir on anyone because of any reason from the multiple reasons by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever due to that description. On the contrary, if it is explained to him, and then he opposed it and rejected it stubbornly and persisted, [he falls into kufr]. And due to this, when a group of the Sahabah and the tabi‘in like Qudāmah ibn Ma‘zun and his companions drank wine and thought that it was allowed for those who did righteous deeds according to what they understood from the ayah in Surah al-Maidah; the scholars from the Sahabah like ‘Umar, ‘Ali, and others besides them, agreed that they should be asked to repent and if they persisted upon making it permissible then they would make takfir of them. And if they attested to its impermissibility then they would be whipped. Thus they didn’t make takfir of those [who made wine permissible] due to their permitting it at first, due to the doubt that was present with them, until the truth was explained to them. And if they persisted in rejection, they would have been made takfir of. However, due to

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<sup>9</sup> *Takfir al-Mu‘ayyn*.

the ignorance and lack of knowledge which the verifying scholars are upon, it has thrown you into unreasonable recklessness regarding the view without a hujjah or an evidence, with false necessities and broken down ignorance. That path is from the paths of the people of bida', and this composition was woven upon their pattern with concealment and faulty reasoning. And this is not the correct way of going about things.”<sup>10</sup>

Thus look at his statement regarding not making takfir of one who doesn't make takfir of the blind followers of the grave worshippers. And look at his saying: “...because he is excusably mistaken...” and his saying: “...and the consensus regarding that is certain.” And also look at his saying: “As for making takfir of him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions. This is because no one from the scholars made takfir of anyone for stopping short of making takfir on anyone because of any reason from the multiple reasons, by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever due to

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<sup>10</sup> *Kashf al-Awham wal-Itibas*, p. 16.

that description.” So he has considered that from the lies and false compulsions, and he conveyed from the scholars that the one who falls into that is not made takfir on, meaning, takfir of the one who excuses the mushrik associated to the Millah of Islam. He has mentioned that ignorance in not understanding what the verifying scholars are upon would throw you into recklessness regarding the view without any hujjah, and that it is indeed from the paths of the people of bida'.

We suffice with these statements, and if we were to probe all of the views of the scholars, it would have indeed lengthened. Rather the intention was to refute those who are using their unclear and general statements as proofs, and generalizing it without identifying the principles in the issue. And if their unclear and general statements were taken with their clear statements, these blunders would not have been made, rather they would have been saved from this confusion.

From what we have mentioned it has become clear that takfir of the mushrikin associated to the Millah of Islam is from the indistinct matters<sup>11</sup> which may be unclear to the commoners and the scholars, rather even some of the new scholars have not

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<sup>11</sup> Return to footnote #4.

determined precisely the matter of ‘uthur bil-jahl.

“So it necessitates making takfir of them because it is a clear matter” according to their claim. Otherwise they (i.e., the Hazimiyyah) are disbelievers for negating their foundation, and likewise they have to make takfir of the aimmah of the Da’wah (i.e., the scholars of Najd), because they have not made takfir of those who didn’t make takfir of the mushrikin or doubted regarding their kufr. **So ponder over that**, and look into it again before you are misguided and cause others to be misguided.

I ask Allah to bestow upon us beneficial knowledge and good deeds. Indeed, He is the capable One upon that.

And may the blessings of Allah be upon our Prophet Muhammad, upon his family, and all of his companions.

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## Defining the Most Important Rulings of Fasting<sup>12</sup>

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بسم الله الرحمن الرحيم

All praise belongs to Allah. And may the salah and salam [of Allah] be upon the Messenger of Allah and also upon his family, his companions, those who have given him their loyalty; as for what follows:

Indeed, fasting the month of Ramadan is a pillar from the pillars of Islam, and it is upon every Muslim that he complies with and fulfills this pillar in order to complete his islam. And he can not do that unless he has knowledge of the most important rulings of fasting in Ramadan.

### The Definition of Fasting

**In the linguistic sense:** to refrain from something; whether that was food, drink, speaking, and other things. He (ta’ala) said, “And if you see from

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<sup>12</sup> Translated by Ahlut-Tawhid Publications from a booklet released by Maktabah al-Himmah. To download the booklet separate from the newsletter, go onto the Tumblr blog whose address link is on the cover.

among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man" (Maryam: 26).

Thus "fasting" here is to refrain from speech (*Lisan al-'Arab*).

**In the legal sense:** to refrain from the breakers [of the fast]: eating, drinking, and sexual intercourse, from Fajr to Maghrib, alongside with the niyyah (intention).

### **Ruling of Fasting**

Fasting the month of Ramadan is a pillar from the pillars of Islam, and it is obligatory upon every Muslim by the text of the Quran, Sunnah, and the consensus of the ummah.

He (ta'ala) said, "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" (al-Baqarah: 183). And He (subhanahu) said, "The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever witnesses the month, let him fast it" (al-Baqarah: 185).

And the Messenger of Allah (sallallahu 'alayhi wa sallam) said, "Islam is built upon five: the testimony that la ilaha illallah and

that Muhammad is the messenger of Allah, to establish salah, to pay the zakah, [to perform] the Hajj, and fasting Ramadan" (agreed upon).

Indeed, the entire ummah has agreed that fasting Ramadan is obligatory upon the Muslimin, and that whoever rejects its obligatory status, has disbelieved (*Maratib al-Ijma'* by ibn Hazm adh-Dhahiri).

### **Conditions for the Obligatory Fast**

Fasting is not obligatory except upon:

1. The Muslim: thus it is not obligatory for a kafir.
2. The one who is sound in mind: thus it is not obligatory for an insane person
3. The one who reached puberty: thus it is not obligatory for the child. However, it is highly recommended to get him accustomed to it for when he reaches puberty.
4. The one who is healthy: thus it is not obligatory upon the one who is sick, who if he was to fast it would increase his sickness or delay his cure.
5. The one who is a resident: thus it is not obligatory upon the one who is traveling. However, for him to fast if it does not cause him hardship is preferable.

6. The one who is able: thus it is not obligatory upon the one who lacks the ability; such as the elderly, the sick who is not getting cured, and the pregnant and breastfeeding women if it were to cause any harm to them or their children.

### **The Pillars of Fasting**

1. The niyyah: it is what is in the heart, and it is sufficient for one to make the intention to fast on the first day to have the intention to fast all of the month. What establishes the niyyah is preparing to fast and getting up for the suhur and preparing to abstain from that which breaks the fast at the time of Fajr, and other similar things.

2. To abstain from what breaks the fast: and it is to eat, drink, and/or sexual relations; meaning, to abstain from the desires of the stomach and private parts.

3. Timing: and the time for fasting from the true dawn to sunset.

### **The Virtues of Fasting**

The Messenger of Allah (sallallahu ‘alayhi wa sallam) said, “Whoever fasts the month of Ramadan out of iman and expectation of the reward, then all of his past sins would be forgiven” (narrated by al-Bukhari).

Thus if you fast Ramadan with iman that the fasting of this month is an

obligation from Allah (ta‘ala) and that carrying it out is obligatory - and you do not fast to lose weight, or for a cure from a sickness, or other reasons - then you have fulfilled the first condition in the hadith.

And if you fast Ramadan expecting and anticipating the reward and blessings from Allah (ta‘ala) - and you do not fast Ramadan for riyah (show off) or for gaining reputation between the people - then you have fulfilled the second condition in the hadith. For you is the glad tidings from the Messenger of Allah (sallallahu ‘alayhi wa sallam): “all of his past sins would be forgiven,” in sha Allah.

### **Wisdom Behind Fasting**

Fasting has many great benefits, all of which is from the wisdom that Allah (ta‘ala) legislated fasting; and it is taqwa. It is doing what Allah commanded and preventing oneself from what He (subhanahu) has forbidden. He (ta‘ala) said, “O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become those with taqwa” (Surah al-Baqarah:183). And “that you may” here is for reason; meaning, so that you have taqwa of Allah. Thus you leave what Allah has

forbidden, and do what He has made obligatory.

### **Ruling of the one who abandons fasting**

There is no blame on one who leaves fasting with a [valid] excuse, like who leaves it due to illness or due to travelling and like that due to other excuses.

As for the one who abandons fasting in Ramadan without a shar‘i excuse (binding legal excuse), then his state is to be looked at. If he abandons fasting because of laziness or for his desire of eating, drinking, and sexual intercourse, and other things like it, while he affirms the obligation of fasting in Ramadan, and that it is a pillar of Islam; then he would be a sinner who is guilty of a sin from the major sins. And if he combines with that breaking his fast in front of people, then he would be a fasiq, and he would be of those who openly do acts of disobedience.

Hafidh adh-Dhahabi said, “It is known with the believers that the one who abandons fasting in Ramadan, without any illness or need - meaning that he doesn’t have an excuse that permits him to do so - that he is worse than the zani (perpetrator of illegal sexual intercourse) and the drinker of alcohol” (*al-Kabair*).

As for the one who denies the obligation of fasting, and he says for example: “There is no fasting of Ramadan in Islam,” then he is a kafir by consensus of the fuqaha due to the obligation of fasting in Ramadan being known in the Din by necessity and that it is a pillar on which Islam is based upon. So the one who denies it or permits abandoning it, then he nullifies the foundation of the Din.

### **The Punishment For The One Who Abandons The Fast Without Any Excuse**

Punishment here means: the punishment in this world for the one who abandons his fast intentionally without a shar‘i excuse; and there are various punishments for it depending upon the belief of the person regarding the ruling of fasting. Therefore, the one who abandons fasting in Ramadan without an excuse but he does not deny its obligation, then he would be punished and disciplined by lashes or by imprisonment and prevented from eating during the days of Ramadan or by whatever the imam decides to punish him with. The one who abandons fasting alongside permitting it, then he is killed.

Shaykhul-Islam Ibn Taymiyyah said, “If he does not fast in Ramadan



while believing that it is halal to do so, and he knows about it being forbidden, but he still says that it is halal, then killing him is obligatory. And if he is a fasiq he will be punished according to what the imam sees correct, due to him not fasting Ramadan” (*Majmu’ al-Fatawa*).

### **Recommended Acts While Fasting**

The recommended acts of fasting are many, the most important of them are:

1. Suhur: it is recommended to delay it until a little time remains before the dawn.
2. Du’a: while fasting and during the time when breaking the fast.
3. Hastening for iftar: after sunset.
4. Breaking the fast by eating ripe dates: an odd number, but if it is not possible then by dates, and if not then by water.
5. Organising iftar for those who are fasting.
6. Increasing the voluntary acts: such as qiyamul-layl by tarawih or by tahajjud, recitation of the Quran, charity, i’tikāf in the masjid, etc.
7. To take care of praying the salah with jama’ah in the masjid.

And other things like this from the multiple acts of obedience.

### **Disliked Things While Fasting**

1. Exaggeration in permissible things, like exaggeration in rinsing the mouth, inhaling water in the nose, and in tasting the food without any need.
2. Leaving the recommended acts of fasting: like hastening the iftar and delaying the suhur.
3. Increasing in speech other than the thikr of Allah without any need, and spending the night in play.
4. Bad character: like envy, grudges, lying, talking vulgar, and watching things that are haram... And other things like this from the disliked things in fasting.

### **Permissible Things in Fasting**

1. Delaying ghusl for the one who is in janabah (state of impurity after sexual intercourse or wet dreams), the menstruating women, or the women bleeding after delivery of her child (if they can be purified), to after Fajr.
2. Swallowing things which being cautious of it isn't possible, like saliva, and dust of the road and things like that.
3. Tasting food due to a need (like for cooking the food, or buying it, or for giving it to children).
4. Smelling perfume or food

5. Pouring water on the head and body of the one fasting and going into water and diving into it.

6. Treatment by that which does not go to the stomach, like injections (not one which nourishes) into the arms or veins.

### **Things That Breaks The Fast**

1. The nullifying of any condition from the conditions of the acceptance of fasting; such as apostasy committed by a Muslim, a mentally sound person becoming mentally ill, and the menstruation or post natal bleeding for women.

2. The nullifying of any pillar from its pillars; such as he who intentionally eats and drinks (if he eats or drinks in forgetfulness then his fast is not broken), likewise if someone commits sexual intercourse and semen comes out intentionally (as for wet dreams in the day of Ramadan, then it does not break the fast).

3. Vomiting intentionally (whereas if vomiting overpowers him then there is no blame).

4. Bleeding due to cupping, due to the statement of his (sallallahu 'alayhi wa sallam): "The one cupping and the one cupped have broken the fast" (sahih, narrated by Abu Dawud and others).

The one cupping because he swallows from the bottle of hijamah, and most of the times some of the blood goes to his stomach. If he uses separate instruments then he does not break his fast.

Finally, we ask Allah that he accepts from us and you, our fasting, qiyam, jihad, and all of our deeds. And that He lets the month of Ramadan to come while we are in the shade of the Islamic Khilafah, and that Baghdad and Damascus are opened for us, and that the male and female prisoners are released from the prison of the tawaghit.

O Allah send salah upon our prophet Muhammad, his family, and all of his companions.

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## Five Years Since the Announcement of the Khilafah

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After the nations of kufr gathered together with its various and opposing creeds in order to remove the light of the Shari'ah on the earth, by the grace of Allah, the Khilafah under the leadership of Shaykh Abu Bakr al-Baghdadi (hafidhahullah) remains. Cities have been destroyed by hundreds of thousands of bombs and artillery shells, decimating any civilization that once inhabited it, but the Khilafah remains throughout the lands and remains on its 'aqidah and has not backed down or softened. Rather, the Khilafah has gained strength, despite the claims. Its determination and its certainty in the promise of Allah has increased. And no matter how hard the mushrikin and murtaddin try, the Khilafah will remain, with the permission of Allah, until the Final Hour.

As such we seek to remind the Muslimin of a fatwa released by a scholar when the Khilafah was announced five years ago, since many did, do, and continue to speak in ignorance. A scholar who has spoken the truth and was

imprisoned and eventually killed for that. A scholar who had no organizational ties that blinded his passing of fatawa<sup>13</sup> nor was he an agent of the taghut.<sup>14</sup>

Shaykh Hamad al-Humaydi (may Allah accept him from amongst the shuhada) was asked: "What is the manhaj of the Islamic State, and is it from the manhaj of extremism and the Khawarij? What is the hukm on its establishment of the Khilafah? What are its conditions? And are these conditions found with Abu Bakr al-Baghdadi? Is it obligatory in order for the bay'ah to be valid that all of the ahlul-halli wal-'aqd (people of power and influence) form a consensus? And who are the ahlul-halli wal-'aqd?"

Shaykh Hamad al-Humaydi responded by saying: "Bismillah ar-Rahman ar-Rahim. I say: seeking His aid, and success is not but with Allah and upon Him I rely. O Allah direct my affair and let me achieve my intent.

All praise belong to Allah the Lord of creation and all praise is His who made signposts as a guide and bounty for one who wills to walk upon the straight path. I bear witness that there is nothing worthy of worship except Allah

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<sup>13</sup> Such as Abu Muhammad al-Maqdisi and Abu Qatadah whose partisanship to al- Qa'idah prevents them from saying the truth.

<sup>14</sup> Such as al-Fawzan and co.

alone with no partner; who sent His messenger with the guidance and the Din of truth to manifest it over all other ways of life, even if the mushrikin hate it. And I bear witness that Muhammad is His slave and messenger who conveyed the message, fulfilled the trust, counselled his ummah, and strove perfectly in the sake of Allah until he left his ummah upon a clear path, its night like its day, and no one deviates from it except that he is destroyed.

I advise you first, may Allah have mercy on me and you, to have taqwa of Allah and follow the haqq, what it necessitates, and to leave off disagreements and arguing. For undoubtedly, disagreements are evil.

If a conflict arises then we must return to the Book and Sunnah as Allah (ta'ala) has ordered us. And the answers to the questions are long but I will summarize them, so I say:

What is evident to me, and what is apparent, is that their manhaj - I mean the manhaj of the Islamic State in 'Iraq, Sham, and other parts - is that of Ahlus-Sunnah wal-Jama'ah. And we must strive to give it victory and support it however we can, as well come to its defense, especially after this alliance by the enemies of Allah from the kuffar to the murtaddin against it.

As for what is said about them that they have extremism and the manhaj of the Khawarij, then everyone can throw labels, but one must be fully aware and bring proof otherwise it is injustice and transgression. He (subhanahu) said, 'Say: Bring your proof if you are truthful.'

That does not mean they are infallible or that they do not make mistakes or do not have some with them that are ignorant about some matters of the Din. Does one not recall the Sahabah (radiyallahu 'anhum) when they disobeyed the Messenger of Allah (sallallahu 'alayhi wa sallam) one day, and I mean by that the archers? Or what Khalid did? He did not disown them nor did he disown Usamah when he killed a man who said la ilaha illallah, along with other incidents.

And as for being described as Khawarij, then the Khawarij have attributes which one can recognize them with; such as renouncing and performing takfir of the greatest of Sahabah, takfir of the masses, fighting the people of Islam and leaving the people of idols with only da'wah. Is any of this existing with the Islamic State? Or do they condemn such? No, rather, they distanced themselves from the manhaj of the Khawarij and the extremists.

So what makes one leave and forget the words of their leaders, when they have warned against one having the manhaj of a wicked Khariji and admonish him like the Messenger of Allah (sallallahu ‘alayhi wa sallam) did and advised?

However, what they do have is being companions of tawhid and the Sunnah, calling towards tawhid and jihad, striving for its implementation, and this is the greatest matter.

As for their announcing Khilafah there is no proof to prevent this. Rather, what he (sallallahu ‘alayhi wa sallam) mentioned to a group was that this matter belongs to Quraysh, as he said narrated in the *Sahihayn* from the hadith of ibn ‘Umar (radiyallahu ‘anhu), ‘This matter (Khilafah) will remain with Quraysh as long as there are two of them alive.’ That is relation to number, and he also said, as reported by al-Bukhari on the authority of Mu‘awiyah, ‘Verily, this matter is with Quraysh, no one will rebel against them but Allah will throw him down on his face, so long as he establishes the Din.’ This is a matter that has a consensus from the Sahabah (radiyallahu ‘anhum) that the Khilafah is not given to any except to one from the Quraysh.

Also in al-Bukhari, it is narrated that Hubab ibn Mundhir said, ‘No, by Allah,

we won’t accept this, let there be a leader from us and a leader from you.’ Abu Bakr (radiyallahu ‘anhu) replied, ‘No, we are the leaders and you are the ministers.’

Thus based off that the Khilafah of Abu Bakr al-Baghdadi al-Qurayshi, and its announcement, is legitimate from the aspect of the Shari‘ah. There is no proof from the Book nor from the Sunnah to oppose this. He is from Quraysh, establishes the ahkam of the Shari‘ah of Allah on the Earth in all lands it opens, and removes shirk, bida’, and misguidance.

It was not established until after the shura of the people of knowledge and jihad who are with him. And these two groups - the people of knowledge and jihad - they are ahlul-halli wal-‘aqd. It is not a condition for validity to consult every man who could be considered as from ahlul-halli wal-‘aqd in the ummah of Muhammad (sallallahu ‘alayhi wa sallam).

So here is the Khilafah of Abu Bakr as-Siddiq (radiyallahu ‘anhu) where some of ahlul-halli wal-‘aqd did not attend the selection. For instance, ‘Ali ibn Abi Talib, Zubayr ibn ‘Awam, and others (radiyallahu ‘anhum). Nor was it an excuse to delay the matter because others were far away like Mu‘adh who was in Yemen, and he is one of those from ahlul-halli wal-‘aqd. Similar to this

is the bay'ah to Abu Bakr al-Baghdadi al-Hashimi today. Not everyone from ahlul-halli wal-'aqd can be consulted, and regarding that there is no difference of opinion. And all praise belongs to Allah.

In conclusion, I advise you and recommend by brothers with beneficial knowledge inherited from our Prophet (sallallahu 'alayhi wa sallam). Constantly read much from the books of the Sunnah, especially the *Sahihayn*. Ponder over the Quran, reading its tafsir, in particular the one by ibn Kathir and as-Sa'di. Be careful and diligent to read the books of Shaykhul-Islam ibn Taymiyyah, ibnul-Qayyim, and Muhammad ibn 'Abdil-Wahhāb with sincerity and devotion. Then after that act on it as is indicated in the Book and Sunnah. Allah ('azza wa jall) said, '...and if you obey him you will be rightly guided...' '...if you love Allah then follow me, Allah will love you...'

And be aware of the order in His saying, 'Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, harsh against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic...'

It is upon you to love for the sake of Allah, for verily it is from the greatest signs of the people of iman. And it is

upon you to have enmity towards the enemies of Allah, be stern with them, to avoid them, dissociate from them, to perform takfir of them, and fight them as Allah and His messenger (sallallahu 'alayhi wa sallam) ordered. And be warned, may Allah have mercy upon me and you, from sins and evils, such as watching TV, entering pictures and newspapers [in the house], and other kinds of evils. And be warned that your gatherings be gatherings of backbiting and gossip, and let him preoccupy with himself and his shortcomings, and let him be completely warned from being amazed with himself.

And our final call is that all praise belongs to Allah the lord of creation, and may the salah and salam [of Allah] be upon our Prophet Muhammad, his family, and all of his companions.

As-salamu 'alaykum wa rahmatullahi wa barakatuh."

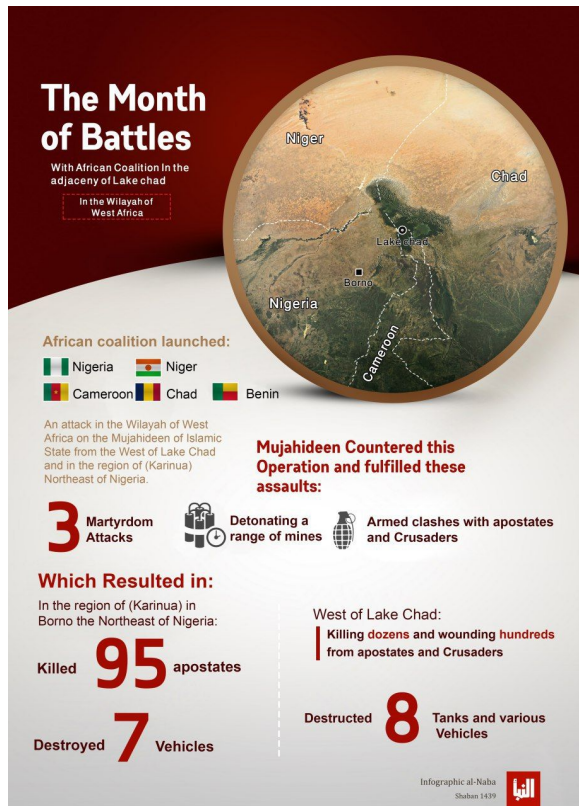
This ends the word's of Shaykh Hamad al-Humaydi. May Allah ('azza wa jall) join him with the prophets, the siddiqin, the shuhada, and the salihin.

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## News Headlines

### Infographic of the Battles in the Wilayah of West Africa



### Over 60 Filipino Crusader Soldiers Are Killed and Wounded During Confrontations in Sulu Island

By Allah's grace, the soldiers of the Khilafah are still countering the attacks carried out by the Filipino Crusader army on their positions in Sulu Island for the 3rd day in a row. Fierce confrontations took place for several hours resulting in 33 Crusaders being

killed and more than 30 others being wounded, and all praise is due to Allah.

### 39 Sahwah Murtaddin Are Killed and Wounded in an Istishhadi Attack Towards the North of Taji

After putting his trust in Allah, our brother Abu Khattab as-Samarrai (may Allah accept him) set out with his explosive vest towards a gathering of murtadd Sahwah members at a memorial service held in Hasaywah area towards the north of Taji for the murtadd, Colonel 'Amr Ahmad at-Takkah, who was killed in a raid by the soldiers of the Khilafah on his home 2 days ago. He detonated his explosive vest in the midst of the murtaddin, killing 11 and wounding 28 others, including a number of officers, and all praise is due to Allah.

### 5 Syrian Army Soldiers Are Killed and 10 Others Wounded East of Palmyra

Pro-Syrian regime media outlets claim that 5 Syrian Army soldiers were killed and 10 others wounded after 2 IEDs exploded on 2 of their cars east of T3 station east of Palmyra

### Landmines Explode Killing Around 10 Syrian Rebels

Approximately 10 Syrian opposition fighters were killed and injured when a field of landmines was detonated on the outskirts of Udwan town in Dara's western countryside

### **Multiple Killed and Wounded in an Inghimasi Attack on a Church in the Chechen Capital of Grozny**

After placing their trust in Allah, 4 seekers of shahadah set out yesterday towards the Archangel Michael Church in the Chechen capital of Grozny. They stormed the church with knives, molotov cocktails, and rifles, and clashed with police in the church's vicinity, killing two policemen and injuring a number of others. They also killed one Crusader visiting the church and injured a second before attaining shahadah, as we consider them, and all praise is due to Allah.

### **Another School Shooting in the Crusader Nation America**

Elsewhere in America, they are tasting the evil and spoiled fruits from their corrupt and rotten foundational root. In yet another high school shooting 10 more Americans were killed by one of their own in the state of Texas. A kafir spoke the truth when he stated: "This is

not about guns... This is about us, as a culture and a nation. Who are we?" We can answer that question simply, bi-ithnillah. America is a nation that has killed more people in human history for the sake of their selfish and greedy imperial desire for world domination. America was founded on the slaughter of the natives and built by the enslavement of Africans. America is a nation who continues to support the terrorist Jewish state who has and continues to shamelessly slaughter women and children. America is a nation that was founded on the principle of capitalism and Darwinism which reduces life to a struggle of the survival of the fittest with an obvious and gapping moral void. As Crusader America continues upon its path of self destruction, killing innocent children across the ocean, its own continues to kill their children.

"And Allah is predominant over His affairs but most people do not know."

